

THE EVANGELICAL LUTHERAN INTELLIGENCER.

Hier stehe ich, ich kann nicht anders,
Gott helfe mir! Amen!—LUTHER.

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Lord's Supper.

The Lord's Supper, so called because it was instituted at night by our Lord Jesus Christ, is the second Sacrament of the New Testament. It is regarded as the feast of the New Covenant, and is composed of bread and wine, the visible—of the body and blood of Christ, the invisible nutriment. Christ gave to his disciples bread and wine; he commands, that, we both eat and drink, and never directly or indirectly authorized the withdrawal of either, from any person who may attend at the feast. As to the form or colour of the bread, or quality of the wine, there can be no reasonable objection to either, and hence the Lutheran church is not tenacious upon this point. In many Lutheran churches, bread in the form of a wafer is still preferred, but when it cannot be conveniently obtained, any other may be substituted. We have in some instances used rye bread, and that leavened too, no other being at hand. It is however, understood generally, that in accordance with the primitive institution, unleavened bread should be used, and in this view of the matter, the Lutheran church is not singular. Pious men of different denominations, have been very decidedly in favor of the use of unleavened bread. Dr. Adam Clarke, in his commentary on Matthew, ch. xxvi. says, "Now if any respect should be paid to the primitive institution, in the celebration of this divine ordinance, then *unleavened, unyeasted* bread should be used. In every sign or type, the thing *signifying*, or pointing out that which is *beyond* itself, should either have certain *properties*, or be accompanied with certain *circumstances*, as *expressive as possible*, of the thing *signified*.—Bread, simply considered in itself, may be an emblem apt enough of the body of our Lord Jesus, which was given for us; but the design of God was evidently, that it should not only point out this, but also the *disposition* required in those who should celebrate both the anti-type and the type."

We cannot but hope, that all our members will feel the importance of continuing the custom of using unleavened bread, in the Eucharist. And, that it may have a tendency, with the blessing of God, to promote sincerity and truth in the souls of our communicants, is our ardent desire. Indeed we take up this subject, from no other motive, than that the views of our church may be known, by our youthful members, and that, if they are desirous of continuing in the church of their father's, they may convince themselves of the purity of our doctrines, the expediency of our customs and excellency of our discipline, and, thus enjoy all the advantages which they are calculated to produce.—As long as our tenets cannot be shewn to militate against the Bible, we should support and maintain them, and the same prerogative belongeth to, and is exercised by others. God has for wise purposes, permitted the church of Christ, to be composed of different denominations, and whether or not these distinctions shall cease in this sublunary world, is an arcanum. If however, each exercises charity and grants to the other, the unalienable right to judge for itself in matters of faith and discipline, no possible evil can arise from the existence of different religious denominations. Nay, they will excite each other to greater zeal for the cause of our common Master.

As to the qualifications required by the Gospel, in order to become a worthy communicant, Protestants we believe have but one opinion; and hence various constructions as to the manner of communing, can never create untoward feelings among Christians of different denominations. In the Lutheran church, the communicant may, standing or kneeling, receive the elements, and these he believes are more than a *signification*, or mere symbols. He does not with the Papist believe in transubstantiation, nor with some of the Christian church, that it is a mere spiritual enjoyment, and yet he is far from believing in consubstantiation. Luther defines the Sacrament of the Lord's Supper thus, "It is the body and blood of our Lord Jesus Christ, under the external signs of bread and wine, given unto Christians, to eat and drink, as it was instituted by Christ himself." Christ then is believed to be present—not naturally—not spiritually, but sacramentally, and in maintaining this, the Lutheran considers himself warranted by Paul's declaration, 1. Cor. x. 16. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" The term "communion" describes the sacramental nature of the things visible and invisible, which united in the Lord's Supper, are received by the communicant. How and in what manner, the bread and wine remaining as such, is united with the body and blood of Christ, is not attempted to be explained—The Lutheran believes in the Trinity; he believes what is said by John, xx.

v. 26. but cannot by all the powers of ratiocination, illustrate the facts. He doubts neither the one nor the other, and is convinced, that if before the glorification of Jesus, nothing could prevent him from being present with his body wherever he deemed it expedient, then nothing can prevent his presence at the Supper, now that he is in full possession of divine power. Such view of the subject, is eminently calculated, to inspire us with reverence, before the altar, and woe unto such as approach it with levity and merely in compliance with the custom of the Christian church. But, let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

Thoughts upon 1st Timothy, ii. 15.

“Notwithstanding, she shall be saved in child-bearing, if they continue in faith and charity, and holiness with sobriety.” This is confessedly, a difficult passage of the word of God, and there is hardly an interpretation of it, that is unencumbered with difficulties. If it be taken up and read in its connexion, (certainly an important method of determining the meaning of Scripture) and the most direct and literal meaning be given to it—it will not satisfy every mind. We refer to that view, which regards the apostle as declaring the security of the female from the dangers of parturition. A view, which, however natural, it may appear, is liable to the following objections.

1st—Many, very many do not escape the perils of child-birth, nor survive the agency of continuing by birth the species.

2nd—It is true, beyond all contradiction, that the spirit of piety guards not its possessor against the encroachments of death at this interesting period, and that the trophies of this monster are gathered as frequently from the hallowed retreats of Christianity as from any other quarter.

We cannot but think that this passage is covered with considerable obscurity, and we feel by no means sanguine, that that obscurity can now be removed. Another exposition of it, is this—Tekno gonein, the word translated child-bearing, means, in addition to this, the instruction and education of children; and the whole passage imports, that the woman shall be saved in the instruction of her children, if they (that is the children) “continue,” &c. To this it may be objected—1st. That the definition of the Greek word is unusual—2nd. That the verb in the latter clause of the sentence is incorrectly applied to the children, a violation (it is thought) of plain, grammatical principles. There is another opinion, which might be adopted, if the learning of

its advocates ought influence our minds, but which may, nevertheless, be regarded as attended with difficulties. It is this. The child-bearing, by which salvation is to be obtained, is the giving birth to the Messiah, the predicted bruiser of the Serpent's head, and the great means of spiritual deliverance to our guilty world. The latter part of the passage indicates the conditionality of the salvation, and suspends the benefits of bringing forth a deliverer upon the condition of faith operative by love, and demonstrated by a holiness as permanent as our terrestrial existence. At an early period in the Christian church was this opinion adopted. It has ancient and modern testimonies in its favour, but notwithstanding it appears far fetched and unsatisfactory.

In Wahl's Lexicon (translated by Robinson) under the word *Tekno gonein*—we have a reference to this very passage with the following elucidation, (i. e.) "whilst she exhibits the character of a pious and faithful mother of a family, she shall be admitted to all the hopes and blessings which the gospel proffers, although she is excluded from teaching* and from public offices." It is left to the reader to determine what weight he will give these explanations. TIMOTHY.

LPR

John G. Von Herder, one of the most celebrated German writers, in the course of his studies in the Oriental languages, often found allusions, images and traditions, which, as he himself says, seemed to entreat for a better expression; he followed the bent of his inclination, and adapted them to his own language. They are perfectly apocryphal. We feel assured that some specimens will be acceptable, and find their way to the hearts of all. They lose much of their sublimity in the translation, but still the same spirit breathes in them,—it is impossible not to feel their force. For the present we publish one entitled

The Childhood of Abraham.

Abraham was born in a cave; for the tyrant Nimrod sought to destroy him. But the light of God illumined him in the dark cave. He reflected and asked himself, Who is my creator? When he was sixteen years old, he left the cave, and for the first time beheld heaven and earth; great was his astonishment and delight. He asked every created being around him—who is your Creator? The Sun arose. He

* That which is forbidden in this chapter and elsewhere, has nevertheless been encouraged by thousands of Christians in our country.—Who has not heard of female preaching in many of our cities, and the crowds that attended.

fell on his face. "This," said he, "is the Creator, for his appearance is lovely." The sun attained his meridian—and descended—and set. The Moon then arose, and Abraham said, "The light that has disappeared was not the God of Heaven; perhaps it is this smaller light, whom the multitude of stars obey." But the moon also disappeared, and Abraham stood alone.

He went to his father and asked him, "Who is the God of heaven and earth?" and Terah showed him his idols. "I will prove them," said he within himself, and when alone, he laid before them rich fruits. "If you are living gods, accept of the offering—" But the idols did not move.

"And can my father," said the boy, "believe these to be gods! Perhaps I may instruct him." And he took a staff and broke all the idols except one, in the hands of which he placed the staff, and ran to his father. "Father," said he, "your first God has destroyed all the others." Anger was in the countenance of Terah when he heard this:—"Boy, this is ill-timed mirth, how could he do this, since my own hands fashioned him." "O be not angry, my father," said Abraham, "and believe what you have said. If your God cannot do, what my weak hand can, how may he be that God who created you and me, and heaven and earth." Terah made no answer.

The report of this action reached the ears of the tyrant Nimrod, who summoned Abraham before him, and said, "*My* God shalt thou worship, boy, or the burning oven be your reward." For all the wise men had, at the birth of Abraham, foretold to the King, that he would destroy the idols, and annihilate the service of the King. Therefore the King persecuted him. "Who is your God, O King," said the fearless boy. "Fire is my God," answered he, "the mightiest of beings."—"Fire," said the boy, "is extinguished by water; water is easily sustained by clouds; clouds are dispersed by the wind, and the wind cannot resist man; therefore man is the mightiest of beings." "And I am the mightiest of men," said the King, "worship me or the burning oven be your reward." Then the boy modestly said, "I saw the sun rise yesterday, in the morning, and set in the evening; command, O King, that the sun rise this night, and set in the morning, and I will worship thee."

Then Abraham was thrown into the oven. But the fire did not injure the boy; an angel held him in his arms, and fanned from him the flames. The boy came from the fire even handsomer than before; and soon after God appeared to him, and called him from Chaldea, and blessed him. And Abraham instituted the true worship of the only God of heaven and earth.

Lutheran Theological Seminary.

Agreeably to a resolution of the Board, and in accordance with our wishes, to inform our readers, through the *Intelligencer*, of all that transpires relative to the Seminary established at Gettysburg, by the General Synod of the Evangelical Lutheran church in the United States, we publish the following extracts of a letter, from the Rev. B. Keller to the Rev. Dr. Schmucker, President of the Board of Directors.

Many, who profess to be Christians, desirous of seeing true religion flourish, and Ministers too, pronounced the plan of establishing the Seminary, entirely visionary, and censured those who determined to make the trial; amid all the difficulties produced by such, from whom friendly aid ought to have been derived, scarce one year has elapsed, when facts not anticipated so early, speak a language, which compels even actual opponents to the institution, to admit, that the blessing of God appears to rest upon it. In Europe, according to the latest accounts, our Agent succeeds beyond our expectations, in collecting money and books for the Seminary. That part of Pennsylvania, which is embraced by the West Pennsylvania Synod has contributed liberally, and who will attempt to close the pockets of our wealthy members residing in other parts of our beloved country? True, we cannot calculate upon important contributions immediately, from our people in general, but when they shall see and hear, the increased number of pious, learned, and zealous Ministers, produced by the Seminary, who will dare to slander them, by asserting that they will not then evince their gratitude to God, by supporting an institution, which imparts such signal benefits to the church. But hear Mr Keller!

"Having returned from my journey, I hasten to give you an account of my operations. Agreeably to my instructions, I commenced my labors at Bedford, but could not effect much. The congregation is yet small—has just finished building a house of worship, and hence these good people are considerably in debt. They were also collecting among themselves contributions, to enclose their grave-yard and to purchase a bell. Nevertheless I made an attempt, which was not unsuccessful. From the English people I could not obtain any thing, as they are not enabled to support a Minister of their own. Brother Yager is indefatigable in his labors, and appears to be incessantly engaged, in preaching, exhorting, praying and singing among the people of his district. From thence I proceeded to Berlin, where I was received with open arms. The people here, evinced by their contributions for our Seminary, that they have not forgotten the meeting of our Synod.

An Affecting Scene.

The following account of an affecting scene, which occurred to one of the Editors of the *Lutheran Magazine*, may interest some of the readers of the *Intelligencer* :—

A few months since, I was called to visit an aged member of my congregation, who was dangerously ill, and desired the consolations of religion. He lived in a remote corner of one of the adjacent towns, without the limits of the congregation, where I was seldom called to perform Ministerial duties. The person who came to solicit my attendance, travelled a distance of nearly twenty miles on foot, at a season of the year, when the roads were extremely bad. He was a near relative of the afflicted object, and seemed very desirous that I should comply with his request, as soon as my circumstances would possibly permit. He represented his case as very urgent—he told me that his Physician entertained no hopes of his recovery, and that appearances indicated his speedy dissolution. I proceeded without delay, to visit this pious old man, whose bodily infirmities had, some time previous to this, prevented him from appearing in the House of God, and uniting with the rest of the congregation in the devotions of the Sanctuary. When I arrived at the place of his residence, I found an old log house, situated on the top of a steep hill, which I had some difficulty in ascending.—The building was fast falling into decay and exhibited all around it, appearances of extreme poverty.

In this miserable hovel, which afforded not even the necessary conveniences of life, lay my aged parishioner, stretched upon his sick bed, with nothing to comfort him but the principles of his religion. From the representations which I had of his case, I expected to find him so far reduced in his strength, as no longer to be able to enter into any conversation. I had already regretted that I was not called to visit him at an earlier period, so that I might have had an opportunity of conversing with him, and becoming more particularly acquainted with the nature of that faith which sustained him under the influence of his afflictions. But in this I was most agreeably disappointed. The moment he saw me enter the door of his humble dwelling, he exclaimed, "O, there comes my beloved Pastor—how anxiously have I waited for his arrival—my prayers have at length been heard—my last wish is accomplished, and I now can die cheerfully. Blessed be God, for this last act of unspeakable mercy to such a poor and worthless sinner as I am. He has sent unto me the Minister of my church, that I might once more before I die, receive from his hands, the blessed Sacrament of my

crucified Redeemer, and enjoy the comforts of his love to my soul."— I instantly advanced to his bed-side, in a little dark corner of the room, where sat his wife and the rest of the family. As I approached, he raised his head from his pillow and extended his cold and shrivelled hand, which I took and pressed affectionately, without being able to utter a single word. He saw that I was affected. This produced a still greater effect upon his feeling. The tears began to roll down his cheeks in quick succession, and for a while he was unable to speak.— At length he proceeded:—"That you should come such a distance to visit such a poor old soul, suffering under the influence of both poverty and disease, in this miserable log hut, quite overcomes me. God has always been merciful to me; but this loving kindness crowns all that I ever experienced." I told him that he was one of my flock, and that however grateful he might feel to God for his goodness, that in coming to him under his present circumstances, I did no more than an act of duty which I owed to the sick and afflicted of my congregation. "I know," said he, "that I am one of your flock, and that you are the Minister of my faith—a faith which I publicly and solemnly professed before God and man, in my early years, and in the land of my nativity; before the hand of tyranny had separated me from my kindred and friends—a faith which has been my greatest comfort throughout the various trials and adversities of my life, and which now enables me to rejoice at the near approach of death." He then related to me some of the most eventful scenes of his life. He was a native of Germany. While he was yet young, he was forced to enter into the military service. He was one of those German troops, which, during the war of the revolution, were transported to this country to assist the British in the subjugation of the colonies. At the battle of Stillwater, where Gen. Burgoyne surrendered his forces, he was taken prisoner, and brought into this region where he afterwards settled, and has ever since continued to live. He had passed through many scenes of difficulty and danger. He had experienced many misfortunes in life which had reduced him to poverty. He told me that while he was connected with the army, he was often led astray by the wicked example of his corrupt associates; but that God had as often shown him the folly of his way, and reclaimed him by His Holy Spirit. One time, he mentioned more particularly; when he was so far gone in a course of iniquity, that the Lord seemed to have taken His Holy Spirit from him, and to have given him up for lost; "And, O," continued he, "I shall never forget the transports which filled my enraptured soul, when I found that I had returned to the Lord and that He had pardoned my sins." I then observed to him, that however poor he might seem, in a worldly

sense, yet that in a spiritual sense he was rich—that he had the greatest reasons to bless God for His goodness; for although he had left him destitute of some of the conveniences and comforts of the body, He had enriched his soul with many spiritual treasures; and that He would soon take him from his earthly tabernacle, to dwell in the everlasting habitations. “O, Sir,” replied he, “speak to me of the goodness of God; I can testify that He is merciful and gracious; not willing that such worthless sinners as I am should perish, but that they should live. When I look back upon the scenes of my past life, I feel constrained to say, bless the Lord, O my soul, and forget not all his benefits. How often and how wonderfully has God preserved me. He hath redeemed my soul from death, and my life from destruction. When I sat in darkness and the shadow of death, He hath lifted upon me the light of His reconciled countenance. He hath communicated to me his grace, and visited me with his salvation: And now, when the time of my departure is at hand, He enables me to say, I have fought a good fight; I have kept the faith; I have finished my course, and henceforth there is laid up for me a crown of righteousness.”

His wife, who had hitherto wept in silence near his bed, then raising her eyes, and regarding him with a look of affection, expressed her fears that he exerted himself more than his strength could bear: “No,” said he, let me go on, I have yet sufficient strength to speak, and my heart is full. Would to God I could communicate to you what I at this moment feel: It is a joy such as I never before experienced—but it is unspeakable.” He then communicated to me his desire of receiving the Sacrament of the Lord’s Supper. The necessary preparations having been made by the family, I knelt down by his bedside and began to pray. While I was engaged in the performance of this solemn duty, he manifested the calmness and serenity of a mind, which is at peace with itself. When I came to the preparatory service, which is usual in our church upon such occasions, he repeated Luther’s form of Confession in a manner which produced deep, and I hope lasting impressions upon the mind of every person in the room. I then proceeded with the Communion service. A number of his neighbours, who had heard that I had been requested to attend, and expected my arrival about this time, were present. They were all deeply affected with the solemnity of the scene. When I offered him the Sacred Symbols of the broken body and shedden blood of his Saviour, he raised his eyes to Heaven with an expression of joy and gratitude, which I can never forget. Having again invoked the divine blessing upon the solemn ceremony which I had just performed, and returned thanks to God for the precious promises which he caused to be communicated to his venerable servant, I asked the old man whether he experienced any immediate

benefit from the sacred rite which I had just administered to him.—
“Indeed, sir, said he, language cannot express the consolation and joy which this blessed Sacrament has communicated to my heart; It has afforded me another pledge of God’s love to my soul: It has increased my confidence in the merits of my Saviour: It has been the means of strengthening me in my faith. Unworthy as I am, it has confirmed me still more in the hope of my salvation. Thanks be to God, for the inestimable gift of his Son, whose blood has washed me of my sins. O, how blessed is he whose transgression is forgiven—whose sin is covered:—Blessed is the man to whom the Lord imputeth not iniquity.”—
You then, said I, enjoy that happy blessedness. Happy pilgrim. You have almost finished your course; you are near your Father’s house. Soon you will enter into the mansions of eternal rest. You seem already to enjoy a foretaste of the glory, which shall hereafter be revealed in you. I then told him that I must leave him. He bowed his head, and once more requested my pastoral prayers and benedictions. These I afforded him, and then departed, rejoicing on my way, that I had been employed, in the hands of God, as an instrument of so much good to at least one of my flock, who, as I then supposed, would soon be called to enter the joys of his Lord.

Since that time, however, he has in some measure recovered his health. His days are still prolonged to praise God and glorify his name upon earth. He yet lives, full of the hopes and consolations which God, by his Holy Spirit, communicates to the hearts of his children.

Extract of a letter, dated Berlin, February 17th, 1827, to a merchant in Baltimore.

After I had closed my letter yesterday, I heard the following anecdote, in reference to the Rev. B. Kurtz, for communicating which, I am certain you will thank me. You can rely upon it as a fact.

Anecdote.—The American Evangelical Minister Kurtz, was invited to dine with a Merchant of this city, upon a certain day last week. Mr. Kurtz accepted the invitation, but soon after, a messenger of the Crown-prince called on him, and brought an invitation to dine with the Crown-prince on the same day, on which Mr. Kurtz had promised to dine with the merchant. Mr. Kurtz excused himself, saying “I have promised to dine with merchant N. N. and consequently cannot accept of the polite invitation to dine with the Crown-prince.” The messenger, to whom the like never had occurred, smiled and said, “It is customary to waive every engagement, in consideration of a later invitation from great personages.” Mr. Kurtz declared, however, that his Royal High-

ness, would certainly not require of a Minister of the Gospel, to disregard a promise. The messenger discovering that he had a singular man before him, appeared to be much mortified, and observed, "I cannot certainly bring his Royal Highness such an answer as I conceive you made, what shall I say?" "Say every thing, as I have spoken, and if you should be brought into any difficulty, I will make every exertion to apologize for you, to his Royal Highness. The messenger departed, and made report, upon which both the Prince and Princess burst into laughter, and the Prince observed: "This is still a noble man, who appreciates his word so highly!"

This American independence, has gratified the people here in as high a degree, as the very liberal manner in which the Prince noticed it.

Happy Conversion.

The following happy conversion, we select, from many, which occurred under the ministration of the Rev. Muhlenberg, A. D. 1746.

A man from L—— was the first who engaged my attention. His wife informed me, that whilst they resided in Europe, her husband had been so addicted to intemperance and gambling, that they became reduced and disgraced, and on this account were compelled to seek the new world. He had a good education, and in his early days received religious instruction, but alas, his life was sinful and irreligious. He could at one time repeat the Scriptures, and at another, curse and swear. He acknowledged himself to be a sinner, but his righteousness consisted, in adhering to the church of his fathers. He came regularly to church, as often as I preached. I took occasion to state repeatedly, in general terms, that unless we were born again, we could not enter the kingdom of heaven. With such preaching this man was dissatisfied, but nevertheless continued to be one of my most constant hearers. At length he became seriously ill, but for some time was very impatient and much alarmed at the idea of his dissolution. The word of God which he had heard hitherto without profit, now opened his eyes, and he saw his lost condition. Gradually he felt the burthen of sin, and cried out, "Oh! it is too heavy." I pointed out to him the Lord Jesus, who had borne the sins of the whole world, as the only one who could relieve him, and so far as I could judge the words of Paul, to the Romans, y. 20. "*Where sin abounded grace did much more abound,*" could be applied to him. Before he departed, he expressed sincere thanks, that the fathers and benefactors in Europe, provided our people, on this side of the Atlantic, with a Minister of the Gospel. His assurance of

the grace of God, and peace in Christ Jesus, increased to a high degree, and caused him "earnestly to desire to be clothed upon with his house which is from heaven." On the evening before his death, when all who were in his room thought, that the spirit was about leaving the tenement of clay, he burst out in a loud voice, singing the hymn, "*Breit aus die Flugel beyde,*" &c. During the next day, until late in the afternoon, he was engaged in prayer and singing, and then departed with the most joyful emotions.

Jews in Constantinople.

An account was given sometime ago, by the New York Observer, of seven Jews in Constantinople, who embraced Christianity. They were all imprisoned about the first of December, 1826, excepting one, who returned to Judaism. The following extract of a letter, dated January 5, 1827, giving a more minute account of the circumstance, appeared in the Jewish Expositor for April. We feel assured that our readers will be much interested by a perusal of it, and we pray, that it may have a tendency to increase the zeal of all, in supporting the Bible cause. But, we would not be satisfied, with the mere joining a Bible Society, and contributing to it a trifle annually. Nay, if the blessing of Jehovah is to attend the operations of these institutions, then those who are members, should seek an experimental knowledge of the truths contained in the sacred volume. True, God can, has, and will still use even the ungodly, to promote his object, but then it is no advantage to them, for God judges the heart, and hence, though we be members of Bible societies, annual or life subscribers, if the heart continues in an unconverted state, alas, all our labors will be in vain, as regards ourselves. And whence the cause of so many being in an unconverted state, who are members of a Bible society? They either do not read the Holy Scriptures, or if they do, take up the book, as they would a newspaper, neither praying for the Spirit's influence, nor meditating upon what has been read. To this fact must be ascribed, the indifference of many, upon the subject of pure, holy and undefiled religion—the cowardice evinced, by not resisting the temptations of the world, and the paucity of those, who would be ready to suffer and die for the name of Christ.

"After the seizure of these converts from Judaism to Jesus Christ, the Jews used all their efforts to obtain the execution of one of them. Sentence of death was passed upon Chaim Castro, by the Grand Rabbi and his three assistants; and a petition was presented to the

dragoman of the Porte, (himself formerly a Jew,) offering him a large reward if he would obtain for them its being carried into effect.—“We demand,” they said, “the death of this accursed man, whose blood be upon us.” This circumstance is the more remarkable, as the Jews never allow, if it be possible to prevent it, any one of their nation, whoever he may be, or whatever crime he may have been guilty of, to be put to death by the Turks. To prevent this their national purse is always open, and thousands and thousands of piastres are given on such occasions. Here, however, was a crime similar to that which our Saviour and his apostles had committed; and they were prepared to avenge it with a similar blindness and obduracy. May the veil ere long, be taken from their hearts! and I trust in God the time is rapidly approaching!

The dragoman of the Porte, to his honor, refused to dip his hands in innocent blood, and, in a conversation with Mr. Hartley, compared their conduct to that of their forefathers before Pilate: and all that their interest and money could effect, was to obtain a sentence that they should be sent to the Bagnio, the prison of the Arsenal, for the term of six months.

During this critical interval between the first of December, the day of their apprehension, and the 7th, when they were committed to the Bagnio, which they passed at the prison of the Porte, they were cut off as much as possible from all intercourse with their friends, and were assailed by the Jews with every kind of temptation to renounce their faith. A full pardon and immediate deliverance were promised them, if they returned to their old religion; and death was held out to them as the consequence of their perseverance. The young man was the principal object of these assaults, whose father, now returned from Adrianople, and intended father-in-law (for though so young he was already affianced in marriage, and the money of the dowry paid) left *no means untried* to reclaim him. He has, however shown, throughout an admirable firmness, and a lively faith and zeal; nor does he appear to have had more than one moment of weakness during the whole course of his severe trials. This was shortly after his apprehension, when he was assured, that if he returned to his parents and old religion, he would not only secure himself from punishment, but that this would be the only means of saving the lives of the Armenian* and his two friends;—turning to whom, he said, “For your sakes I must yield.” They, however, exhorted him not to be deceived by the professions of the Jews, but to stand firm: and that, if necessary, they would all die

* Who had been seized for harboring some of these Jews after they embraced Christianity.

together. His courage was immediately restored; and he has ever since, by his example, been the main support and encouragement of the little band. On one occasion, especially, their fortitude was put to the test: for the Jews, seeing that they could not work upon them by promises, had it finally announced to them, that their fate was sealed, and that the next morning they would be led to execution. Thus, for a whole night, they had the view of death before their eyes! and they spent it in reading the New Testament with weeping and prayer.—Two other Jews were left in prison with them, whom the bookbinder [Chaim Castro] reproved for their unbelief in the Messiah, exhorting them to follow their example, and become martyrs for the name of Christ. These Jews, unmoved by their behavior and exhortations, wrote to the Rabbis, to inform them that there was no hope of their ever returning to the Jewish religion, and that the only course to be pursued with them was to get them put to death.

The punishment of prisoners in the Bagnio consists in being chained, two and two with heavy chains, and employed in the laborious works of the Arsenal, under the superintendence of Turkish guards, who beat them if they do not perform the task to their liking. There are about 700 persons in this prison, of whom about 300 are Greek slaves, the greater part prisoners taken in the Greek war. The circumstances of this affair having produced a general sensation and sympathy throughout the city, had penetrated within the walls of the Arsenal; and the prisoners, when brought there, were kindly welcomed by the poor Christian slaves, who went in a body to the Agha and officers, to beg they might be kindly treated, and not put to severe labor. In consequence of this mediation, they passed the two first days unmolested; but after this, several Jews came, and among them the father and intended father-in-law of the young man, who, after another fruitless attempt to bring them back to Judaism, went and gave a considerable sum of money to the officers of the prison, to put them to hard work, and to beat and torment them. They suffered severely under this persecution for five or six days; until the matter coming to our knowledge, our Ambassador was so kind as to send his dragoman, and, by his representations, to procure the cessation of this wanton and cruel treatment, and the weight of their chains was diminished one half: although, being still in the class of chained prisoners, they have continued to labor with the rest. A few days ago, two of them were thrown down and bruised in working at a large wheel, used for raising masts, and fixing them in the vessels of war, by a similar accident to which two men had previously been killed before their eyes. They are now, however, recovered from their bruises, and will not, I believe, be henceforth employed in similar works. The father of

the young man has been indefatigable in his endeavors to recover his son, and has repeatedly come to the prison with his mother and relations, persuading and entreating him with tears to return to them, and promising him every thing he could desire: but he has constantly repulsed them; telling them to lay aside all hope of changing his resolution; that Jesus Christ was now his father and mother; that he preferred his chains with Christ to all they could offer him; and that when they renounced their errors and became Christians, he would then acknowledge them as his relations. Among other encouragements they have had in their trials, have been messages from some of their Jewish friends without, who partake in their sentiments, exhorting them to stand firm, saying that they gloried in their fortitude, and that their own hope was in their perseverance. I trust, indeed, I may say with truth, that they have conducted themselves like true Christians; and it has been remarked, that the faith and love to Christ shown by these new converts may put to shame those who have long borne the Christian name. When in the height of their sufferings they professed themselves ready to die for the love of Christ; and that their Saviour taught them that if their enemies took away their life, this was all they could do, and that they hoped their souls would be happy with him forever. Their Christianity is indeed the work of the New Testament; and the members of the Bible Society may rejoice over their conversion, as the fruit, under God, of their exertions in the circulation of the Scriptures.

European Publications.

We have lately been favoured with a sermon, and a historical account of our church in the United States, published at Berlin, (Europe) for the benefit of the Theological Seminary established by the General Synod, at Gettysburg, Pa. Both of these publications, evince much piety, and prove that their authors, take a deep interest in the affairs of the church in this country. The sermon especially, we are much delighted with. It is an exposition of the truth declared in Matthew, ch. ii. v. 1 to 12. and, inferences deduced from it, shewing the effects it should have upon the minds of Christians.

Ordination of Missionaries in England.

Mr. Frederick Gottlieb Kayser, in the German Lutheran church, Savoy, Strand, to labor amongst the heathen in Caffreland, S. Africa. Jan. 14.

Mr. Alexander Simpson, formerly of Gosport, was solemnly ordained as a missionary to the South Sea Islands. Jan. 18.

A Christian church among the Arabs, Turks and Persians.

We are indebted to our correspondent "*Senex*," for several very interesting extracts from the *Monthly Magazine*, published at Sleswig, A. D. 1826.

On the shores of the river Tigris, there exists a Christian church, the members of which call themselves Chaldeans, and trace their origin to the time of the Apostles. It is supposed that they number 500,000 souls, all of whom are trained to arms, and whether at home or abroad, engaged in temporal matters or worshipping in church, they are never without arms, being constantly exposed to attacks from the Turks. Their Patriarch is the first civil officer of the republic. The metropolis is called Iolemark, and is situate in the mountains, bounded by the river Zabat, which empties into the Tigris. During the winter season, about 12,000 persons reside in the city, but in the spring, the number is much diminished, by the removal of many to the adjacent villages, for the purpose of cultivating their fields. The city is enclosed by a strong rampart, well mounted with cannon. But little is known of these people. The Papists attempted to make an impression upon them some years ago, but failed, and that because of the Bible, of which they have many manuscript copies. Since it has been discovered, that these Bible Christians have no printing establishments among them, and no books, the British and Foreign Bible society, is making arrangements, to provide them with printed copies of the Bible.

AIX LA CHAPELLE, June 30th, 1825.

At the former imperial abbey of St. Corneli Munster, will be exhibited from the 11th to the 25th of July, for public devotion, several great evangelical articles, which have been preserved for upwards of one thousand years, viz :

- I. The towel, wherewith Christ girded himself during the night when he washed the feet of his disciples.
- II. The clean linen cloth, in which Joseph had wrapped the body of our Saviour.
- III. The napkin that had been around the head of our Saviour, whilst in the sepulchre.

That such impositions upon the understanding, should be submitted to at the present day, and among a people, boasting too of refinement,

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cannot but amaze the American! And yet it is a stubborn fact. To account for it, is by no means a difficult task. Wherever the Romish religion has the ascendancy, the understanding of the mass of the people is enthralled, by superstition. But, the priests profit from it, for the exhibition of the above relicks, it is said, produces an immense revenue, as every individual, who obtains a view of them, makes an oblation of some money.

If the like cannot be said of Papists in this country, and of those who reside in Protestant countries, then it must be ascribed to the influence of Protestantism. And, this fact is sufficient to urge us, in defending the principles of the Reformation, and to shew by various facts, its happy influence upon the human family.

Missionary cause.

However well aware we are, that there is a wide field open in the United States, for Missionaries, and that it should not be neglected, for fields in foreign climes, yet we cannot but believe, that there are many professing Christians, who evince their hostility to the cause of Christ, by refusing to contribute a trifle to support foreign Missionaries. Generally, we find these very persons, contribute nothing to support the Missionaries in our own country. We hope that our people, who are blessed with the preached Gospel, will enrich the treasuries of our different Synods during this year, for, as our readers have seen the hunger for the word, among our own people, (in the Northern, Southern and Western states,) who have no churches, no Ministers, exceeds all description, and all our Synods are determined, to feed these precious souls, so far as our organized churches will enable them. But, let none condemn foreign Missionary societies, nor refuse, if he has the ability, to contribute a trifle, to support them. If any of our people, feel it their duty, to aid the Missionary cause at home or abroad, let them call on their own Pastors, who will give every information upon this interesting subject, and apply faithfully, any contributions left in their hands, as may be directed.

To show the progress of Christianity in Southern India, and consequently to expose the fallacy of arguments offered by the enemies of the Missionary cause, we ask an attentive perusal of the following extracts from the journals of those faithful servants of the Lord, Rev. Messrs. Schmid and Rhenius.

"Two men came from Pooliyoorlooritchy, near Nanganchery, requesting in the name of twenty-six families, to be received into the

Christian church. On inquiry, they said, that they had trusted in idols and devils, and lived in lies and deceit; but that they had seen no advantage from it: they were, after all, miserable; and therefore, wished to know and serve God. They had first become acquainted with these things some months ago, when they heard our young men read Tracts in the street along our compound; and they afterward had conversation with our people in their neighborhood on the subject. After all the searching which I have made into their views and designs, I cannot but say, at present, that they are sincere: their answers to my inquiries were very pleasing. One of the men had still his amulet on his arm: during our conversation I adverted to it, asking him whether he still placed confidence in such things. He assured me that all such confidence had vanished from his mind, and that he wished only to trust in the living God. His companion instantly broke the string, and the man himself delivered the whole into my hands. This amulet had been ten years upon his arm. Thus the Redeemer's kingdom is enlarging, from day to day; the word of the Lord is spreading; and the Tracts are being read all over the country.

Some of the people of Kovindapaty, a shanar village near the mountains, brought me to their former temple of Peroomal, which they have converted into a place of Christian worship. The stony idol was cast out and lying outside to be worshipped no more. What a sight!—an idol, which several generations have worshipped as God, now cast out as a thing for nought! “We have so long,” said they, “worshipped this stone from ignorance; but we see now that it was vanity and sin.” I asked whether they were not afraid, when they tore it out of the ground. “No,” said they: “why should we be afraid? If it were God it would have reproved us when we cast it out; but it is only a stone taken from yonder mountains: No; we wish to learn the way of the living God, and to serve Him.” My palanquin boys were astonished at the sight; and I trust have received fresh excitement to forsake their idols at Palamcottah too. I blessed God for the fulfilment of his promises. In the evening, the little place was filled with men and women, both from this village and from two neighbouring hamlets: I preached to them till late. There are a few other smaller temples here, which they intend to break down to-morrow. The head shanar here, has been long the principal servant of the devil in this place, but is now the foremost in destroying his works. The temple, in which I now sit is comparatively small, and with a Palmyra-leaf roof: but the Lord of heaven and earth manifests his presence to us here.

On the next day Mr. Rhenius writes,—

Breakfast being finished, the head-man requested me to witness the destruction of another temple of his: so we went into the village.—

Outside of his compound there was a small Ammen temple, which was already in ruins; but there were still the baskets, with the rings, the corals, the cap, &c. which the devotees of Ammen used to wear at their idolatrous feasts. All these things they collected together, broke the rings with their feet, and then put the whole into a fire kindled for the purpose. We then went into the head-man's compound, where he had a small temple of Dharma Rajah, built by his forefathers. Having declared that he was perfectly convinced of the folly and wickedness of idolatrous worship, he laid first his hands upon the roof, and pulled off a piece, and then the rest destroyed it altogether. There are still a few more temples here and in the forementioned villages; but, on these, the inhabitants, who still remain heathens, have a claim; those temples they did not touch; and I advised them to let them alone, until they all should turn unto the living God.

The people having thus destroyed, of their own accord, these abominations, we assembled together, to give thanks unto the Lord, and to devote ourselves unto Him. On this occasion, I informed them more particularly, of the manner in which sin and all trouble came into the world, and in which the Lord has saved us from sin. The dedication of our souls and bodies to the living God, in Christ Jesus, was solemn. They afterward signed a paper, declaring the reality of their intention to serve Him. They were glad at all they did; and at the prospect of being now more fully instructed in the things pertaining to God and Christ Jesus. There are, in all these three villages, at present, twenty-one families which have thus dedicated themselves to God. What has he wrought in this wilderness! Blessed be his name for the fulfilment of his promises! These things were marvellous to my eyes.

Again:—The head-man in Amandavanakoodu, who is, I trust, an humble and true believer, related among other things, that several of the congregation had hid their idolatrous pictures, &c. "Now," said he, "when I found that out, and saw from it, they were half for our Saviour, and half for idols, I strongly reproved them, and took their idolatrous pieces, and tore and burned them in their presence, telling them that the Lord will not bless them if they are half-minded. I told them further, saying, 'When I come to you in your distresses and pray for you, how can the Lord hear me, if you secretly keep such wicked things? He will not hear me, and I shall be discouraged thereby.'"—This simple relation of his was truly affecting. He declared also, that those who willingly put away such things, have been relieved from their distresses.

As soon as I arrived at Poодоopatcherry. the inhabitants brought me the head of a female deity, made of earth, which they had destroyed as soon as they had heard that I was coming. They had destroyed four

or five other idols, the ruins of which I saw when I went to inspect the ground where they propose to build a church. Two brothers, and a near relation to them, owners of much ground, and who had been hitherto zealous idolaters, have renounced idolatry, and offer freely, as much ground as is necessary for building a church, and for forming a village of Christians. Twenty-one families of Poodoopatcherry and the surrounding villages have already given their hand-writing, and will settle in the new village as soon as possible. About fifty more intend to come over also, but they have not yet given their hand-writing to that effect.

Theological Seminary.

The Theological Seminary, established at Gettysburg, Pa. by the zeal of the General Synod, continues to receive support from various quarters. However, when we reflect, that it is a nursery for rearing pious and learned Ministers of Jesus—Ministers who regardless of the threats and frowns of the unconverted, will go forth, and tell the mere moralist and formalist, that unless he is born again, he cannot enter the kingdom of heaven, then we cannot be astonished, to see daily evidences, that the blessing of God rests upon the institution. And, "if God is for us, who will prevail against us." Satan and his coadjutors will in vain operate against Theological Seminaries, Bible, Tract and Missionary societies.

We feel it our duty, to inform those, who are interested in the cause of Christ, that a Farmer, an Elder in one of our churches in North Carolina, not having any cash to spare, yet anxious to contribute something toward the support of our Seminary, did, early last spring, measure a certain quantity of land, sown with wheat, and determined to grant the harvest thereof, to the Directors of the Seminary. By recent advices, we learn that it will be an unusual good crop, and that the pious donor, has resolved, to reap, thrash and dispose of the grain, without delay, in order to remit the proceeds to the Treasurer of the Seminary.

Extract from a letter, dated Paris, April 26th, 1826.

Theodore Monnier, an officer from Angers, who for entering the service of the Greeks in Morea, was struck from the army list, has been convinced of the errors of Popery, and is now in connexion with the Protestant church of France.

Synod of North Carolina.

This Synod held its annual session, on the 6th, 7th, 8th and 9th of May last, in Lincoln.

We have not yet received the minutes, but expect them very early, after they have been printed. From one of our brethren we learn, that great harmony prevailed, during the whole session, and that the attempt on the part of a few mistaken men, (who teach doctrines repugnant to the principles of our church and the Bible, as we conceive,) to interrupt the deliberations of the Synod, did not only fail, but exposed to view, the debility of the opposition, engendered by ignorance and nourished by malice. The Synod has been much encouraged by powerful evidences, that the blessing of God attends the labors of each member, and appears still more determined, to operate for the extension of the Redeemer's kingdom. The report on the state of religion within the jurisdiction of the Synod, is said to be very encouraging.—A number of applications were made for Ministers, who stand in connection with the Synod of North Carolina, and among these were several, from persons who had for a while submitted to the ministrations of men, who are self-created Ministers, opposing not only the true and principles Biblical tenets of our church, but of all other denominations.

During the session of the Synod, eleven discourses were delivered, to an unusual number of persons, who were in attendance. The Lord's Supper was administered—an adult baptized, and another having resolved, by the grace of God, to devote himself to Jesus, was admitted to church membership according to the wholesome regulation of the church, by confirmation.

A very promising young man, was, after due examination, admitted as a Licentiate of the Synod.

This Synod being entitled to four delegates, to the next General Synod, the Rev. Messrs. J. Reck, Martin Walter and Henry Ramsour, Jesse W. Walton, Esqs. were accordingly elected.

In order to continue the friendly intercourse with the Synod of Maryland and Virginia, (which has so happily existed without interruption,) the Rev. D. J. Hauer, of Allemande, was appointed to attend its next session.

Be satisfied with your present sentiment of things, if certain; your present course of action, if social; and, your present temper of mind, if well pleased with every thing which comes from the universal cause.

Trials of Ministers.

1. When I see a vast work before me, and my health enables me to do but little for souls—*I am tried.*
 2. When I have health and time to labour for God, but the niggardly spirit of men, and of some professors, withholds the necessary support for myself and family, and thus hedges up my way—*I am tried.*
 3. When men are so worldly and wicked, that they seldom come to hear God's word, and when they come, hear as though it were only designed to lull them asleep—*I am tried.*
 4. When I see brethren biting and devouring one another, by evil speaking or brawling, and the prospect is they will be consumed one by another—*I am tried.*
 5. When I labour long and hard for the good of souls, and see little or no fruit—*I am tried.*
 6. When the fair fruit of ministerial labour is blasted by the introduction of false doctrine, the prevalence of temptation, or any unlucky circumstance—*I am tried.*
 7. When called to take part with those whose joys and sorrows have been my own, and who have liberally shared in mine—*I am tried.*
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Comforts of Ministers.

1. When I see the work of God going on extensively and gloriously by means of God's own appointment, and in his own way—*I am comforted.*
2. When I get food and covering for myself and mine, though with my own hands, and know that God approves and blesses me—*I am comforted.*
3. When now and then a sinner comes to God, though many stray from him—*I am comforted.*
4. When I have love in my own heart, and see it in a few others—*I am comforted.*
5. When I consider that faithful, persevering labour for souls is never without fruit in some way, sooner or later—*I am comforted.*
6. When I consider that some fruit of my trials and deprivations will appear in everlasting glory—*I am comforted.*
7. When I anticipate meeting the saints with whom I have laboured, suffered, rejoiced and wept on earth, in the eternal kingdom above—*I am comforted.*—[*Zion's Herald.*]